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Essays, Expositions, &c.

THREE BAPTIST WORTHIES.

NO. II.—WILLIAM KIFFIN AND JOHN BUNYAN.

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One of the friends and companions in labour of Hansard Knollys was William Kiffin, the "Puritan Merchant," whose life, commencing with the reign of Charles I. and ending several years after the Revolution of 1688, embraced the events occuring during the successive governments of Charles I., Oliver Cromwell, Charles II., James II., and William III. William Kiffin was born in the city of London about the year 1616. The dreadful plague which visited the metropolis in 1625 appears to have deprived him of both his parents, leaving him an orphan at the early age of nine years. Four years later we find him apprenticed to the celebrated John Lilburn, who, at that time, was a brewer and cooper in the city of London, but who afterwards became a colonel in the Parliamentary army. Lilburn was evidently not one of the best masters; indeed so quarrelsome was his disposition that it was said of him that "if the world was emptied of all but John Lilburn, Lilburn would quarrel with John, and John with Lilburn." Anthony Wood also describes him as a great "hodge-podge of religion." This being the case, and Kiffin having at this time no sense of religion whatever, it is not to be wondered at that in 1631 we find him running away from his master. It was during his flight that, passing by St. Antholin's church, and finding service going on, he was led to enter. Mr. Foxley was then preaching upon the fifth commandment, and the sermon had the effect of at once causing Kiffin to return to his master; and as he himself states, "This sermon dwelt very much upon my thoughts, and provoked in me a desire to hear some of them they called Puritan ministers." He accordingly availed himself of frequent opportunities of hearing Davenport, Hooker, Du Moulin and others. Upon an occasion of hearing Mr. Norton preach from "There is no peace saith my God to the wicked," he became greatly troubled about his condition in the sight of God. "Pray I could not," he says, "believe in Jesus Christ I could not; and I thought myself shut up in unbelief." Soon afterwards he heard a sermon by Mr. Davenport, in Coleman-street, from "The blood of Jesus Christ, his Son, cleanseth us from all sin." Under this sermon

he obtained peace. "I found," says he, "my fears to vanish, and my heart filled with love to Jesus Christ." It would be very interesting to follow him through the variations of his religious experience and mental conflicts, but this cannot be done here. He was, however, soon able to say, "My faith was exceedingly strengthened in the fulness of that satisfaction which Jesus Christ had given to the Father for sinners, and I was enabled to believe my interest therein."

In 1634, when about twenty-two years of age, he became a member of an Independent church at that time under the pastoral care of Mr. John Lathorp, who soon after went to America; and the church being then without a pastor, Mr. Kiffin was unanimously called up to exercise his gifts for preaching. At this time the church met in much secrecy as it was "then in the heat of the Bishop's severities." The people came together very early in the morning and remained together till late at night, yet they were frequently disturbed and sometimes stoned upon leaving. At one time Mr. Kiffin was arrested and committed to the White Lion prison, where he remained for a considerable length of time. Pecuniary troubles and sickness also now fell upon him, but he was enabled to bear all with a degree of patience and resignation to the Divine will truly surprising.

It was in 1638 that a change took place in his religious convictions and he became a Baptist. He united himself with the Baptist church at Wapping, then under the pastorate of John Spilsbury. From this church he, with others, removed in consequence of differences of opinion on certain matters, and eventually formed the church in Devonshire Square, Bishopsgate-street, in 1653, according to Ivimey, although Crosby says about 1640. This latter date will probably be the correct one, as in 1644 a "confession of faith" was published by the seven Baptist churches in London, and the names of Mr. Kiffin and Mr. Thomas Patient are appended as joint pastors at Devonshire Square. In 1642 Mr. Kiffin had held a meeting in Southwark for the purpose of discussing the subject of Baptism with the redoutable Daniel Featley, who afterwards published his extraordinary work (1645) entitled "The Dippers Dipt; or the Anabaptists Ducked and Plunged over Head and Ears."

Up to this time it would appear that Mr. Kiffin had been greatly straitened in circumstances; but in 1643 he turned his attention to commerce and went over to Holland "with some small commodities," with which he did such good trade "that from scores of pounds God brought it to many hundreds and thousands of pounds." He was now therefore a prosperous merchant, yet it is pleasing to find that notwithstanding his wealth and business, he did not give up preaching the gospel. It was during the time of his prosperity that Charles II. condescended to ask from him the *loan* of £40,000. Mr. Kiffin, however, knew His Majesty too well to trust him, and therefore replied that "he could not possibly *lend* His Majesty so large a sum; but if His Majesty would honour him by accepting as a *gift* £10,000, it was very much at His Majesty's service." It need scarcely be added that the king was perfectly willing to confer that honour upon Mr. Kiffin, who used afterwards to say that by this act of liberality he saved £30,000.

Mr. Kiffin lived in "troublous times," and persecution constantly attended him. In 1665 he was charged before the Lord Mayor, at Guildhall, "with preaching that the baptism of infants is unlawful." Shortly after this he was apprehended on a Lord's Day, in Shoreditch, and taken before Sir Thomas Bide, who committed him to the new prison for preaching. At another time he was seized at midnight by one of the messengers of the Privy council, and taken to York-house where he was confined under a guard of soldiers upon a false charge of *intending* to hire two men to kill the King. And subsequently to this he was fined £300 penalty for holding fifteen meetings.

He died December 29th, 1701, in the 86th year of his age, having been pastor of the church in Devonshire Square upwards of sixty years. He was buried in Bunhill Fields but the precise spot cannot now be ascertained. He

was not unknown as an author although his works were all small, and are now scarcely ever to be met with.

John Bunyan is named last, not because he was least of the three, but because he happened to be born a few years later than either of the others. Bunyan was intimately acquainted with both Knollys and Kiffin, and was accustomed to hold frequent and pleasant communion with them upon occasion of his annual visit to London. John Bunyan was born at Elston, near Bedford, in the year 1628, of poor but honest parents, who took care that John should have sufficient schooling to enable him to learn to read and write. From the strong expressions he uses concerning himself in his "Grace Abounding," it has been generally supposed that he was a most abandoned and profligate youth. Mr. Ivimey calls him "the depraved Bunyan, and the wicked tinker of Elston." That he was of a wild and unsettled disposition, and that he early learned to swear, must be evident from his own testimony, and even Southey, who thought that Bunyan never was a vicious man, cannot help confessing that he "had been a blackguard." No doubt the prevailing characteristic was earnestness; hence he would be thorough in whatever he might be engaged. This, too, would open his way into many temptations which others might perhaps escape. Hence he would become a marked character in the quiet village of Elston with its fifty or sixty quaint old houses; and the simple inhabitants would certainly consider him to be the pest of the village when on Sunday evenings he would assemble with others upon the green to play at "toss," and "cat," making the air ring again with his oaths and noisy vociferations.

Very early in life he enlisted in the Parliamentary army; and many and extraordinary were the hair-breadth escapes which he had during the time that he was a soldier. Yet these mercies appear to have made no impression upon his mind. While very young however, he married, and although himself and his wife were so poor that they had not "so much household stuff as a dish or spoon betwixt" them, yet he expressed his thankfulness that "she had for her portion 'The Plain Man's Pathway to Heaven,' and 'The Practice of Piety,' which her father had left her when he died." These two books he read at intervals to his wife, and the reading of them led him for a time to go to church twice a day, and "very devoutly both say and sing as others did." The time at length came however, when he was truly to be brought to a knowledge of the Saviour, and some pious females sitting in a door-way and holding spiritual conversation, were the chosen instruments in God's hand in effecting Bunyan's conversion. After passing through many doubts and fears he was, at the age of twenty-six baptised and admitted a member of the church at Bedford, then under the pastoral care of Andrew Gifford. It was not long after this before Mr. Gifford was called to his rest, and the church, seeing that Bunyan had gifts for edification, at once called him to the work of the ministry. At this time the only books he had ever read, besides the Bible and the two volumes previously mentioned were, "Foxe's Book of Martyrs," and "Luther on the Galatians." He therefore set himself in earnest to acquire such an amount of information as would enable him to become an acceptable preacher. And as a preacher he soon became exceedingly popular. Everywhere the people heard him gladly, and much good was accomplished.

On the 12th November, 1660, he was arrested at a small meeting in a private house at Samsell, in Bedfordshire, and committed to take his trial at the ensuing sessions. On a bitter cold morning in January, 1661, the Quarter Sessions were held, and Bunyan was put upon his trial. The indictment stated that "John Bunyan, of the town of Bedford, labourer, doth devilishly and perniciously abstain from coming to church to hear divine service, and is a common upholder of several unlawful meetings and conventicles, to the great disturbance and distraction of the good subjects of this kingdom, contrary to the laws of our Sovereign Lord the King." The trial does not occupy much time, and Justice Keeling quickly proceeds to pass sentence. "Hear your judgment. You must be had back again to prison, and there lie for three months

following; and at three months' end if you do not submit to go to church to hear divine service, and leave your preaching, you must be banished the realm; and if, after such a day as shall be appointed you to be gone, you shall be found in this realm, or be found to come over again without special license from the king, you must stretch by the neck for it, I tell you plainly." "As to this matter," replies Bunyan, "I am at a point with you, for if I were out of prison to day, by the help of God I would preach the gospel again to-morrow!" He was taken back to gaol and there he remained for the next twelve years.

Bunyan was now in his 34th year, with a wife, a blind daughter, and three other children to provide for. They were all in want. Bunyan felt that something must be done to meet the wants of his family, and with commendable industry he began, in that narrow prison cell, to tag laces, which it was the business of his blind daughter to sell, and so the family was fed. In the early part of his imprisonment he was permitted occasionally to leave the prison in order to visit his family, and it was during his absence upon one of these occasions that he became so strongly impressed with the necessity of immediately returning to gaol that nothing could prevent him from at once doing so. He had scarcely got back to prison when messengers arrived to enquire whether he was in safe custody. For the last ten years, however, he was never suffered to go out of prison, although it appears that the gaoler did not prevent friends from going in to see him. From a record in the old church book at Bedford, we find that "on the 29th August, 1671, the church was directed to seek God about the choice of brother Bunyan to the office of elder, to which office he was called on the 24th of the tenth month in the same year, when he received of the elders the right hand of fellowship." Release however came at last, in 1673, the prison doors once more opened, and he was free. He immediately entered upon his pastoral duties, and soon became so popular that three thousand persons would assemble before breakfast on a winter's morning to hear him preach, and Dr. John Owen is said to have remarked, "could I possess the tinker's abilities for preaching, I would most gladly relinquish all my learning."

Mr. Bunyan was evidently a hard working man, for in addition to constantly preaching, he wrote sixty books, the "Pilgrim's Progress" and "The Holy War" being the best known and most admired of them all. Lord Macaulay says that, "Bunyan is indeed as decidedly the first of all allegorists as Demosthenes is the first of orators, or Shakespeare the first of dramatists." His labours however, were now drawing to a close. Returning on one occasion from London to Reading on horseback he got thoroughly drenched with rain. This brought on a most violent fever, and after ten days illness, the Pilgrim's Progress was ended, and "he went in by the gate into the city." He was buried in Bunhill Fields, and a stone was erected over his grave with the following simple inscription:—"Mr. John Bunyan, author of the "Pilgrim's Progress," ob. 31st August, 1688, Æt. 60." This stone having been long in a very delapidated condition, a new tomb was recently erected, when the Earl of Shaftesbury and others took an active part in the public inauguration.

"Life's duty done, as sinks the clay,
Light from its load the spirit flies;
While heaven and earth combine to say,
'How blest the righteous when he dies'!"

These three Baptist worthies laboured not merely for themselves and the times in which they lived, but they also lived and laboured for us. They fought and suffered for liberty of conscience and perfect equality in religious matters, and we are reaping the advantages of their long and arduous struggles.

There is much for us yet to do, and perhaps to suffer, in the same direction, and hence the necessity of sometimes "considering them who through faith and patience now inherit the promise." We owe much as Baptists to Knollys,

Kiffin, and Bunyan; as Nonconformists we owe them still more. Let us see to it, in these testing days, that we are true to our principles and not unworthy of being the followers of these men as far as they followed Christ.

Scarborough.

JOTTINGS OF THOUGHTS ON THE "PILGRIM'S PROGRESS."

Scene XI.

John Bunyan, parts of whose allegory have been before us for successive months, possessed an intimate and enlarged acquaintance with the Holy Scriptures, and this talent, with his analogical and fertile mind, made him a master of mental painting. The scenes which his genius produced, are not only Biblical, but natural, original, and striking. Thus it is with the one before us. Christian, the pilgrim, is from henceforth to appear in a new character—*as a soldier of the cross*. Accordingly, before he leaves the beautiful Palace on the Hill he is taken into the Armoury, where he not only beholds the panoply which heaven has provided for the Church militant, but becomes himself "harnassed from head to foot with what was of proof, lest perhaps he should meet with assaults in the way." It is thus intimated, what is found to be a frequent fact, that as soon as a believer joins a Christian church, he may expect to meet with enemies and to engage in conflicts. If, then, he would stand in the evil day, he must have on the whole armour of God. But to be properly furnished in this way, he is assisted by the damsels who belonged to the establishment. Each has her part to perform. One, therefore, adjusts the helmet for the head; a second fastens the girdle by which the breast-plate is secured; a third holds in her hand the shield—the portable defence against fiery darts; and the fourth has ready the sword—"the right Jerusalem blade," which cuts asunder soul and spirit, and is a discerner of the thoughts and intents of the heart.

It may seem strange, and perhaps scarcely consistent, for unmarried females to be arming a man. But we must remember, these damsels, whom Bunyan speaks of, are merely symbols of principles and virtues which defend and adorn the Christian's character. If we go into one of our law courts, we shall often see a picture of a female who is blind, and holding in her hand a pair of scales. This figure is an emblem of Justice. So the other virtues are often personified, as wisdom, purity, truth, and love. It is in connection with the associations, services, responsibilities, and temptations of life, that a Christian needs armour for his many and severe conflicts. His righteousness he requires as a breast-plate, that he may be proof against all the fiery darts of "the Wicked One;" his hope he requires as a helmet to cover his profession in the day of battle; his faith he requires as a broad massive shield to defend his other graces; whilst his knowledge and use of the sacred Scriptures should be to him as a sharp and heavy sword, which even infernal spirits resist with fear. How expressive are the words of the apostle:—"Take unto you the *whole* armour of God." As Mr. Jay remarks:—"God forbids nothing in vain; enjoins nothing in vain; provides nothing in vain. Therefore every part of this defensive and offensive armour is necessary. A Christian may be considered in regard to his principles, in regard to his experience, in regard to his comforts, and in regard to his profession. Oh! how imperfect is he in each of these; but in neither of these is he to be left exposed and undefended. He is to stand complete in all the will of God; he is to be perfect, and entire, lacking nothing."

Scene XII.

The picture which Bunyan now brings before us is one of the most vivid and spirited of any that we meet with in the extended panorama of the Pilgrim's Progress. He had now left the House on the Hill, and accompanied by Prudence, Piety, Discretion, and Charity, descended warily into the valley below.

"There," said Christian, "as it was difficult coming up, so, as far as I can see, it is dangerous going down." And so many have found. As one remarks on this scene—"Oh, how hard to walk safely down that steep and rugged declivity! Flesh and blood resist the effort; but assisted and accompanied by divine virtues and graces, this may be accomplished, if not with ease, yet with safety."

"Thus to the vale they all descend
Whither the Pilgrim's footsteps tend,
A lonely dell.
They give him of their goodly store,
An emblem of the love they bore;
And then——— Farewell!"

The Valley of Humiliation to those who have grace, and grace in exercise, is a pleasant place. It was so to good Mr. Fearing, whom Bunyan describes in his Second Part. Hence says Great-heart:—"Yea, I think there was a kind of sympathy betwixt that valley and him; for I never saw him better in all his pilgrimage than he was in this valley. Here he would lie down, embrace the ground, and kiss the very flowers that grew in this valley." Great Heart, moreover, adds:—"This Valley of Humiliation is the best and most fruitful ground in all these parts. It is meadow-ground, and in the summer time a man may feast his eyes with that which will be delightful to him. Some also have wished that the next way to their Father's house were here, that they might be troubled no more with hills or mountains to go over; but the way *is* the way, and there is an end."

Christian, however, found the Valley of Humiliation a very different kind of place from what it appeared to Great-heart and his charge. He had made a slip or two in descending the hill. These slips were the result either of discontent, or of self-exaltation. If the latter, he needed to be humbled, and nothing would better effect this than a severe combat such as Bunyan so graphically describes.

Observe the Enemy whom Christian encounted. It is an angel of the bottomless pit whose name in the Hebrew is Abaddon, but in the Greek Apollyon, which means a destroyer. He is well named, for who there unarmed and unhelped by God, that could stand against him. David, Solomon, Peter, with multitudes beside, have felt the force of his blows, and have lain for a time, bleeding at his feet. Bunyan, in describing Apollyon, brings together in one view, all the most horrible, deadly, and infernal characteristics which it is possible to conceive. He was clothed with scales as with a coat of mail. He had wings like a dragon to indicate the celerity of his movements. He had feet like a bear, showing that his tread is noiseless, and his grip most terrible. Fire and smoke came from his nostrils as though they were a heated furnace, or a boiling caldron. And his mouth was as the mouth of a lion, always ready to devour. Thus Bunyan's idea of Satan was a very different one from what is entertained by many. It is too often the case with some, among whom may be found a certain type of professing Christians, to speak of the Evil One as though he were only a mith, or if a reality, a ludicrous object, against whom every kind of pun may be thrown. But our author could not think so lightly of *hell's generalissimo*. He was wont to ascribe the most wicked passions, and the most atrocious deeds to the devices and agency of Satan. He himself had severely felt the strength of his claws and jaws, and remembered the encounter to the end of his days. And certainly of all great facts which should make men serious and watchful, this which the apostle names should take a prominent place:—"Your adversary, the devil, goeth about seeking whom he may devour."

Observe the battle in which Christian was engaged. After fencing for a time, the combatants came to close quarters, and a terrific scene ensued. But Bunyan's own description of the fight is more vivid than any we can give:—"Then Apollyon straddled quite over the whole breadth of the way, and said,

I am void of fear in this matter, prepare thyself to die for I swear by my infernal den that thou shalt go no further, here will I spill thy soul. And with that he threw a flaming dart at his breast; but Christian had a shield in his hand, with which he caught it, and so prevented the danger of that. Then did Christian draw near, for he saw 'twas time to bestir him; and Apollyon as fast made at him, throwing darts as thick as hail. * * * This sore combat lasted for above half-a-day, even till Christian was almost spent. For you must know that Christian, by reason of his wounds, must needs grow weaker and weaker."

We see the Christian soldier now half defeated, for he lies prostrate on the ground, and his sword has passed from his hand. The manner in which the holy warrior was handled by the Arch-Demon, was enough to make any man fall. He entirely bestrode the whole path with his long and muscular legs; he gathered up all the strength he could command; and he threw his darts, thick as hail, with all the force of thunder-bolts, swearing at the time, by all the powers of hell, that there he would spill his soul. How expressive and awful the words—"spill his soul!" To spill a thing is to spoil it, so as to render it useless. Thus the object of Satan in all his temptations is to spoil the soul for earth and heaven, for time and eternity. He is not satisfied with ruining the body; that may welter in its blood—rot in its grave—decompose at the bottom of the sea, or be reduced to ashes at the martyr's fire—all these things may take place, and yet the soul shall be safe in glory. To spill the soul is the supreme object of the Wicked One—in other words it is ETERNAL DAMNATION.

Bunyan in this scene again paints from experience. Two passages, to extract no more, from his "Grace Abounding," will make this obvious. Referring to temptations of a fiery force, which continued for a year and overwhelmed his soul, he thus expresses himself:—"Now I thought, surely I am possessed of the devil; again I thought I should be bereft of my wits; for instead of lauding and magnifying the Lord God with others, if I have heard him spoken of, presently some horrible, blasphemous thought or other would bolt out of my heart against him; which thing did sink me into very deep despair, for I concluded that such things could not possibly be found amongst them that loved God." * * * "So hard was my heart, I could have given a thousand pounds to have shed a tear." * * * "Again the Tempter came to me, saying:—'You are very hot after mercy, but I will cool you; this frame shall not last always; many have been as hot as you for a season, but I have quenched their zeal. I shall be too hard for you; I will cool you insensibly by degrees, by little and little. What care I, though I be seven years in chilling your heart, if I can do it at last? Continual rocking will lull a crying child to sleep; I will ply it close, but I will have my end accomplished." As Dr. Cheevers remarks:—"Was ever more solemn truth couched in a dialogue of which the very sarcasm and humour is awful? It was the taunting of the devil; but Bunyan's heart once set on fire by divine grace, was not so easy to cool as Satan at this time thought.

Hence observe the victory which Christian so triumphantly won. At one time in the conflict it was all but over with the young soldier. He was smitten to the ground; his weapon had fallen from his hand; and his enemy, with a hellish yell was shouting—"I am sure of thee now." When, as God would have it, whilst Apollyon was fetching his last blow, Christian nimbly reached out his hand for his sword, which clutching with a firm grip, he made a deadly thrust at his boasting adversary, causing him to move back as one who had received a mortal blow. Encouraged by this effect, good Christian made at him again as with superhuman force, exclaiming as he struck—"Nay, in all these things we are more than conquerors through him who loved us." This was too much for Apollyon, so spreading out his dragon wings, he sped himself away quickly, so that Christian saw him no more.

Now from this description of a battle and its results, which many a soul has

fought with the chief of the powers of darkness, there are two or three lessons which may be learnt.

We are taught by this scene that God is faithful to his promises. Hence such passages as these:—"As thy day, thy strength shall be;" "who is he that will harm you, if ye are followers of that which is good;" no weapon formed against thee shall prosper, and every tongue that shall rise up in judgment against thee thou shalt condemn; "my God shall bruise Satan under thy feet shortly," and no doubt, as Mr. Jay somewhat quaintly remarks, "when he gets him there he will give him a terrible squeeze." Certainly such words as these are enough to nerve the most timid with strength, and to make a child as David, David as Michael, and Michael as the Son of God.

We further learn that man's extremity is an occasion for the interposition of the Most High. He has often allowed his people to be brought into circumstances of extreme danger, that they may know who is their friend and deliverer. Thus it was with the three Hebrew valiants when thrust into the seven times heated furnace, for the furnace could not harm them, nor was the smell of fire about them. Thus with Daniel when cast into the den of Lions; the wild and savage beasts were unable to open their jaws. Thus with Peter as he began to sink amid rolling waves; the arms of the Saviour held him up, and safely is he brought to land. And how many besides, when ready to yield to the assaulting foe, have found, with Bunyan's pilgrim, the moment of danger has been the moment of help, and the time of prostration the eve of a signal victory.

We learn, finally, the incomparable value of God's word in the season of temptation and trial. Bunyan was a Master of the sacred Scriptures, a Doctor of Biblical Theology. He was thoroughly conversant with its histories, doctrines, and promises. "And every step he took in the word of God was experimental. The Bible was his book of all learning; for years he studied it as for his life." No soldier ever made himself more familiar with his weapon than Bunyan with the word of God. Whatever portion of Scripture, therefore, he may have required was always ready to hand. In this all Christians do well to imitate him. Nothing gives a man so much power in the hour of temptation as the remembrance of what God has said, and faith in the same. We say, then, to all believers, take a firm grasp of divine truth, as it appears in the Bible, and you will be a match for the devil, whenever and however he assails. Let the oracles of heaven have supreme authority with you, and you will neither be carried away by presumption, nor will you ever yield to fear. Always have a "thus and thus saith the Lord," and you will be weilding a double-edged sword, invincible in the hour of need. You may receive a wound, you may get a fall, but skilfully using the word of righteousness, you will be conquerors at last, and sing with Bunyan's pilgrim,—

> "Great Beelzebub, the captain of the fiend,
> Design'd my ruin; therefore to this end
> He sent him harness'd out, and he with rage
> That hellish was, did fiercely me engage:
> But blessed Michael helped me, and I,
> By sword, did quickly make him fly;
> Therefore to him let me give lasting praise,
> And thank and bless his holy name always."

Crewkerne. S. P.

(To be continued.)

THE GREATEST NAME.

"A name which is above every name."—Phil. 2. 9.

Let the reader suppose that he has present a man who has never heard the gospel of Christ, who has never heard of the glorious realities of the world to

come, and who has no knowledge of God, except what he has gathered from the kingdom of nature. For the first time he hears the gospel,—that "life and immortality are brought to light."—Of

"A land of pure delight,
Where saints immortal reign,"

Also of

"A dreadful hell and everlasting pains."

He hears, moreover, that Christ Jesus,—a human and divine person—by His perfect life, and by his sacrificial death, is the way to God; to His favour, to his presence, and to the spotless land above; and that all believers are ultimately brought into possession. Such a man might ask, what claim, what authority, or what worthiness is there in Christ, that he should have my confidence and my regard? Any measure that comes before a country asking for approval, claiming men's confidence, will be entorced in proportion to the excellencies of its originator, and its promoter. If some known scoundrel should bring forward a measure, asking for men's approval and confidence, if they could see in unmistakeable lines, at the beginning and at the end, its author's selfish ends, they would discard it with indignity. If, however, some honourable, virtuous, self-denying patriot, who has spent his life for the benefit of his country, should bring forward a measure, his character would urge its consideration upon the public. A man so worthy must be heard. So as Christ occupies so prominent a position in the Christian religion, he must possess excellencies which commend him to our confidence. If there be a class of men in the world, who look at every thing from a scientific stand-point, who admire the benevolent, the self-denying, the exploring, the conquering, and the brave, who have obtained a great name by great and noble deeds, let that class look at Christ." "God hath given him a name which is above every name." A great name is the result of great and noble deeds.

First, Some men have obtained a great name by their great self denial. Scarcely a philanthropic platform could be found in this land, but what has resounded with the praises of Howard, who left his home to visit the condemned and degraded prisoners of Europe; scarcely a public hall could be named, but has echoed with eulogiums of Miss Nightingale, who went to the Crimea to assist and to succour the afflicted and wounded soldiers; scarcely a house could be mentioned into which a magazine like *the Primitive Church* finds its way, but has heard of George Muller spending his valuable life to feed, to instruct, and to shelter thousands of orphans; scarcely a missionary meeting of any importance is held, but it can find a place for the names of Carey, Knibb, Moffat, Livingstone, and other devoted missionaries who have accomplished a great work. Their self denial has been great, and they have obtained a great name. Compared with many other Christians, they shine brightly. They put multitudes into the shade; but compared with Christ, they sink into comparative nothingness. He left a world of light, of purity, joy, and bliss; he came down to this degenerate world, he assumed a body, he was born in a stable, he obeyed the divine law, he performed a thousand acts of self-denial in feeding the hungry, giving sight to the blind, healing the sick, and raising the dead. He endured the crown of thorns, the agony of the garden, and of the cross, that he might effectuate the great work of human redemption. His name for self-denial rises above all.

Again, the name of Christ surpasses all in the word of God. Let any one name be selected from the sacred record, let its bearer's excellencies be distinctly pointed out; brought near to Christ, he sinks into the shade. Did Abraham offer up his son? Christ offered up himself. Was Moses meek? "He (Christ) is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Was Solomon wise? "Never man spake like this man" Christ, his enemies being judges. Was Samson strong? Christ calmed the raging tempest, and called the dead to life. Was

Job patient? Christ bore the storms of wrath which came from the world for a life; and at its end endured the hidings of the Father's face. Was Aaron a high priest? Christ is "a *great* high priest." Was Isaiah a prophet? So was Christ. Was David a shepherd and a king? Christ is the good shepherd, and the great king in Zion. Were the apostles preachers? Christ was the greatest preacher that ever appeared on earth. To all these, Christ was superior individually. In all their excellencies and offices they were imperfect, but Christ was perfect. He fulfilled every office perfectly. And, in addition, while it required many men to fill the offices of prophets, priests, kings, and apostles, Christ embodied the whole in himself. One mere man could only fill one office, and that only imperfectly; but Christ fulfils all, and all perfectly. He is "our Prophet, our Priest, our King," and our all. "He is all, and in all." Where then shall we look, to find a name throughout the whole Bible that is any way to be compared with Christs? It rises above all.

Again, the names of some men have become great, because they have discovered and revealed distant countries which before were unknown. Captain Cook, Christopher Columbus, and Dr. Livingstone, are names which will be handed down to posterity, as being the names of men who have brought distant tribes and countries to the knowledge of Europeans. They are great names. But look again at Christ. He came, not from another country on this globe, but from another world. He was "the messenger of the covenant." Look at the great truths which He has clearly revealed. He has revealed many mansions above, God as a merciful Father, the eternal blessedness of the righteous, and the everlasting misery of the wicked. These are momentous revelations. If they were in any measure revealed before Christ appeared in human form, they were revealed by his spirit. He spoke through the prophets: "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." All that is revealed then, is through Christ. If some foreigner should come to a beggar in this country with an important letter; if on reading that letter, the beggar should find that he is the heir of a large inheritance, or the heir of a crown; if, in that letter he could see that his title is well founded, would he not remember with gratitude the name of that messenger? What are all the discoveries, all the revelations of earth, when compared with the glorious revelations of Christ? The revelations of men will all immediately vanish; but the realities made known by Christ, will endure throughout all eternity.

Again, the names of some men have become great, through some scientific discovery. The names of Copernicus, Sir Isaac Newton, Watt, George Stevenson, Humphrey Davy and others, are immortalised by the facts which they have laid before the world relative to astronomy, mechanism, chemistry, and the power of steam. Where can we look, a graceless scientific man may ask, to find truths and demonstrations like these? Look at one truth, a Christian may reply, embodied in the teaching of Christ. God can be just, and yet save the guilty. This is a truth which all the scientific philosophers that have ever lived, could never make known apart from the word of Christ. They might be able to tell how God could be just, by allowing justice to take its course in the punishment of the guilty; but to tell how he could be just and save the guilty, is entirely another question. This question baffled all their skill. Christ, however, has revealed it when he said,—"I am the way." By my perfect life, and by my sacrificial death, "I am the way" to God and to heaven.

Again, is it urged that the names of conquerors, such as Alexander and Cromwell are great. Look then at Christ. He is the great king in Zion. His people are his soldiers. The word of truth is the sword which they have to employ. It is to be preached to every creature. Look at the results which this word, in the hand of the spirit, produces. The so-called moral and immoral, the intemperate and profligate, idolaters and barbarians—men of all nations and classes who come within the reach of the sword, are prostrated.

They are made sensible of their sin and danger. They are brought to rest their souls upon Christ, for acceptance with God and eternal life. They bow in submission to His will. They acknowledge Him as their king. Look, then, at the six thousand years which have almost passed since the death of Abel, and which have all yielded their increase, brought their trophies to the cross. "God has never left himself without witness." Patriarchs, prophets, apostles, martyrs, and all the saints who have lived in the past ages, together with all the thousands who are living now, have been conquered by the King of Zion. Every nation where the gospel has been preached, has yielded its increase. Black and white, bond and free, barbarous and civilised, have been made to yield to the cross. What millions, then, have been conquered by Christ! Where is the conqueror that can be compared with Him? "His name is above every name."

Again, is it urged that true greatness consists in moral excellence? Then the question is asked, where is the man to be found so perfect as Christ? The holiest saint must hang down his head in the presence of Christ. "He was holy and harmless, and separate from sinners." Again, does a man say the idea which I have of greatness is yet untouched? Does he say, let me look at a man that enters the world penniless and friendless, that enters into some commercial enterprise which he prosecutes with honesty and uprightness, while surrounded with dishonesty and rascality. Does he say, let me behold such a man, after such a life, retiring from his business—his life struggle—with a princely competence, a millionaire, then I can see a man with a great name. Suppose that this idea of greatness is a just one, look at Christ. He was in one sense poor. His life and his death were a struggle; but look at the results. Behold the thousands and the tens of thousands around the throne of God, singing the everlasting song, freed from sin and hell, and raised to light and purity, and pleasures for evermore—the result of the Redeemer's struggle. Where then shall we look. After all our searching, we fail to find a name that is any way to be compared with Christ's. If the names of all the greatest men that have ever lived could be brought together, they would sink into nothing when compared with Christ's.

"Infinite truth and mercy shine
In Him, and he himself is thine;
And canst thou then with sin beset,
Such charms, such matchless charms forget?
Ah! no— till life itself depart,
His name shall cheer and warm my heart;
And lisping this, from earth I'll rise,
And join the chorus of the skies."

Let the contemplation of this important topic, be closed by three practical remarks.

First.—As Christ possesses such excellencies, it is no wonder that the faithful minister of the gospel should preach Christ. Whom could he preach so worthy as Christ? Sinful, helpless men are not asked to trust in one like themselves, a mere sinful man, but in the Almighty Saviour.

Second.—If a man can see no beauty in Christ, he must be blind and ignorant. We have seen some of the excellencies of Christ; if a man sees them not, it is because of the darkness of his understanding.

Third.—There is no saviour but Christ. Men may trust in their own works, they may trust in the prayers of a priest, but they will be disappointed. "Christ only can do helpless sinners good." "There is none other name under heaven, given among men, whereby we must be saved." Let a sinner, then, trust in Christ.

Little Leigh. A. SPENCER.

THE BLESSEDNESS OF BELIEVING.

BY T. W. MEDHURST, GLASGOW.

The faith of Dr. Watts in the promises of God was lively and unshaken. He once said, "I believe them enough to venture an eternity on them." He said to a Christian friend, at another time, "I remember an aged minister used to say, that the most learned and knowing Christians, when they come to die, have only the same plain promises for their support, as the common and unlearned; and so I find it. It is the plain promises of the gospel that are my support; and I bless God, *they are plain promises*, which do not require much labour and pains to understand them; for I can do nothing now but look into my Bible for some promise to support me, and live upon that."

They who have faith in Jesus, and in the promises of God, which are all yea, and amen, in Christ Jesus, are truly blessed.

The whole history of believers, from the time of Abel the first martyr, to the present moment, is a record of what faith has accomplished. The simple story of all the saints of God who have ever lived, is a narrative of redeemed men and women who *believed* God and were *blessed*. By faith they lived; by faith they walked; by faith they endured hardships; by faith they overcame difficulties; by faith they looked to an unseen, but much-loved Saviour; by faith they fought the good fight against the seductive world, the deceitful flesh, and the destroying devil; by faith they conquered all enemies; and by faith they died and entered into heaven. Of this goodly company who have "died in faith," the Virgin Mary, the mother of Jesus, proved herself one. Her "cousin Elizabeth" said to her, "*And blessed is she that believed: for there shall be a performance of those things which are told her from the Lord*" (Luke i. 45).

The faith of Mary was *grounded on the word of God alone*. The angel of the Lord had told her of a fact the most incomprehensible. The promise she believed was the promise of that which was contrary and altogether impossible to nature; But she believed because assured that "with God nothing shall be impossible." The *faith* of Mary is seen to be great when it is seen in contrast with the *unbelief* of Zacharias. Mary was a young woman, yet "she believed" what was incredible to reason, without objecting to it, or ever requiring a sign for its confirmation; but Zacharias was an old man and a priest, who "believed not," though the thing told him was not incredible; for in others there had been instances of the same thing before.

We remark that *all things which God has promised he will perform*. God is the Author of each book in that library of books—the Bible; and all that is written therein is written for our instruction. The word of promise in the Bible is as much a thing told us "from the Lord" *now*, as it was to those to whom it was first spoken, two, three, or four thousand years ago. If we did but believe this, we should not be able to doubt the application of the promise, but should rejoice that God has spoken to us for our establishment. When by the Holy Spirit a text from the inspired volume is applied to the believer's soul, it comes home to him with peculiar sweetness; for he at once receives it as the sure word of his God. God has been graciously pleased to place on record in his word a promise for the believer, suited to each position and to each circumstance of life into which he may be brought. Seeing this is so, a larger acquaintance with "that which is noted in the Scripture of truth" would enable us to exercise ourselves unto godliness to a far greater extent than we now do, by reason of our ignorance which arises from our neglect of searching the Scriptures. Our unbelief is most unreasonable, for God has given to us innumerable proofs of his faithfulness. Unbelief is a dreadful sin. We are told that even "devils believe and tremble" (James ii. 19). "The promises of God" are all sure, "For all the promises of God *in him* are Yea, and *in him* Amen, unto the glory of God by us" (2 Cor. i. 20). The text does not say,

"there *may be*," but "there *shall be* a performance." The "performance" may be delayed, but at the set time it "shall" come. Let Little-faith remember that God has performed his great promise, and therefore he is able to perform his lesser ones. It is contrary to God's character for him not to perform the word he has spoken: for he is the God of truth, yea, the God that "cannot lie." If it were possible for God to break his word, it would be possible for God to be dishonoured. God dishonoured? Perish the thought! He is blessed for evermore. His promise is as immutable as his nature. He can as soon cease to be God as he can cease to be faithful.

"To those who fear and trust the Lord,
His mercy stands for ever sure:
From age to age his promise lives,
And the 'performance' is secure."

Let the Christian never doubt his God, until he gives him cause to do so;—and that shall never, never be. Let God's faithfulness to his word in our experience, stir us up to encourage weak believers to trust implicity to God's promise.

"Tell of his wondrous faithfulness,
And sound his power abroad;
Sing the sweet promise of his grace,
And the *performing* God.

Proclaim salvation from the Lord
To wretched, dying men;
His hand hath writ the sacred word
With an immortal pen.

Engraved as in eternal brass,
The mighty promise shines;
Nor can the powers of darkness raze
Those everlasting lines.

He that can dash whole worlds to death,
And make them when he please;
He speaks, and that Almighty breath
Fulfils his great decrees.

His very word of grace is strong
As that which built the skies;
The voice that rolls the stars along,
Speaks all the promises."

There is a *blessedness in believing*. Doubts are like to weeds in a garden; they destroy fruitfulness, and spoil that which is beautiful. In believing God, we are happy and composed in all times of trial and trouble. When the ship was tossed on the tempestuous sea, and certain shipwreck stared him in the face, Paul could exhort the sailors to eat meat, and be of "good cheer." Why was this? He himself tells us, the "angel of God" stood by him, and told him that all in the ship should safely reach the land; and he said, "I believe God, that it shall be even as it was told me" (Acts xxvii. 25). The Christian who believes in God can stand unmoved, though all things around him are shaken; for he knows "that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans viii. 28).

The Christian labourer experiences a blessedness in believing, because he knows that he cannot labour for God in vain. He goes forth *attempting* great things *for* God, and *expecting* great things *from* God, and he is not disappointed. Methinks to every zealous Christian worker God says, "Be it unto you according to your faith." If we would be made useful in Christ's service, let us exercise strong faith upon a strong God. It is blessed to believe, because faith, of all the Christian graces, honours God most. Faith is an abiding gift of the Holy Spirit, by which, in its exercise in his saints, God is glorified.

Faith appropriates all God's promises, so that the believer is not "afraid of evil tidings; his heart is fixed, trusting in the Lord" (Psa. cxii. 7). Faith enables us to ascend the watch-tower of prayer, having our eye turned unto God, from whom come all our expectations. Faith enables us to endure present light afflictions, because she anticipates the future eternal weight of glory. Faith enables us to contemplate the Divine majesty, and thus we are made humble. Faith relies on the "finished" work of Jesus Christ, by which we have the blessed assurance that all our sins are pardoned. When we look to our feelings, and trust to our experiences, we are timid and unsettled; but when we believe God's testimony concerning his Son Jesus Christ, and trust alone to Jesus, we are firmly builded upon the Rock which never can be shaken. The moment we begin to trust to anything belonging to ourselves, or apart from Jesus, in that moment hope darkens, love dwindles, joy departs, peace escapes, and the barriers against temptation are removed; but when "we walk by faith" our hope brightens, our love is ardent, our joy is abiding, our peace is steadfast, and we are enabled to overcome every temptation. Thus blessed is the man who believes the promises of God, "for there shall be a performance of those things which are told him from the Lord. Lord, increase the faith of all thy people!

Whatever the world thinks of believers now, it is certain that believing souls are blessed souls; and they will be found so at last, for this blessedness comes through faith, even the blessedness of being related to Jesus Christ, and having him in us the hope of glory. We are truly blessed who firmly believe the word of God; for that word can never, never fail. There shall be, without doubt, a complete "performance" of all those things which have been told us "from the Lord." The infallible, the inviolable certainty of the promises of God is the undoubted blessedness of all those who build upon, and expect their all from God's faithfulness in Christ Jesus. God's faithfulness is the believer's blessedness. Let us comfort one another by reminding each other of these things.

Dear reader, let me ask thee, Dost thou know anything of this "precious faith?" This is the question that vitally concerns thee. Dost thou know anything of "the faith of God's elect" (Titus i. 1), of "the faith" which is "the operation of God?" (Col. ii. 12.) Oh! mayst thou never rest till thou knowest it by experience. With it thou shalt be "blessed;" but without it thou shalt be "cursed." Dost thou ask, What is faith? I answer, faith is the belief of a testimony. The faith that links the soul with Jesus, who is the only Saviour of sinners, is faith in God's testimoney concerning his Son Jesus Christ, and *trust in him* on account of that testimony. That testimony tells us that Jesus is God and man in one person; that Jesus, by his obedience unto death on the cross, hath magnified the law and made it honourable, and hath put away sin by the shedding of his atoning blood; that God, by raising up his Son Jesus from the dead, hath declared his approval and acceptance of Christ's work as the substitue and surety of lost sinners; and that God promises eternal life to all who believe and trust in Jesus. If thou believest God's testimony, and trustest to Jesus Christ, thou art saved, thou art blest, thou hast passed from death unto life; but if thou refusest to believe, thou art under the curse.

Correspondence.

QUESTION ON THE RIGHT OF ADMINISTERING THE SACRAMENT.

To the Editor of the Primitive Church Magazine.

In your magazine of July 1st, 1868, a brother who signs himself L. T., asks this question, and begs a reply, viz:—"*Is it in accordance with the teaching and spirit of the apostolic epistles that a minister, who has been supplying the pulpit of a church (destitute of a pastor) should be invited to preside at the Lord's table, he not being a member of the church.*

In reply, permit me to suggest that it is impossible to answer this question satisfactorily, without a clear idea of the nature of the Lord's supper itself, as instituted by the Lord Jesus.

Upon this point, then, let me refer to these facts:—

1. Jesus Christ instituted it.

2. He did so on the feast of the Jewish passover.

3. He did it before any Christian church was formally organised.

4. He did it for the immediate benefit of Jews in whom he had placed the germs of Christian idea, faith, love, life, and union.

5. He did it for a personal memorial of himself; and

6. He did it for a lasting symbol of the Christian doctrine of the new life, the eternal life of the saints given to them by himself, and of the spiritual oneness, the holy brotherhood that the regenerated ones should exemplify among themselves for ever.

Perhaps these facts really express all the peculiar principles latent in the nature of the Lord's supper. Consequently, the essence of the signification of the ordinance lies in its being a *memorial of Christ*, and of the unity with Him of all those who are *sanctified by his spirit*. In agreement with this, the epistle to the Hebrews and the rest, show that the *ceremonial service* of the Jewish economy, had been superseded by Christ and Christianity.

Out of these facts follows this, that in the church of Christ there is no such element as that of a *vicarious officiating priesthood*.

And agreeably with this latter fact, none of the apostles, nor the first churches erected the Lord's supper into a *saving sacrament*; nor was its administration confined to the ministers or pastors, but the deacons or good old men might preside at the supper as well as the pastors. See *Primitive Church Magazine, September*, 1867, *Extract ii, page* 198; *also, August, page* 178.

This being true, the *corruption of* the church consisted in *restoring to* it the idea and practice of the doctrine of a *vicarious human priesthood* and erecting the *memorial ordinances* of baptism and the Lord's supper into *efficacious sacraments*.

It is, therefore, I conceive, a relict of this corruption that would restrict to *pastors* the presidency at the Lord's table. The *fitness* for such a duty lies in the *godliness* of the man, and not in his *official capacity*. If it is fixed to office it is *priestly*; if it is fixed to *character* it is *saintly*, as Jesus made it at first. To make it *priestly* is to make it efficacious in some way or degree to salvation, and this banishes Christ altogether, and totally changes the significance of the symbol. If a man be a *godly brother* yet *not a member* of the particular church of which I am it is his godliness and membership of the church of Christ in some other branch of it that keeps *order* in the great brotherhood of the saints, as each church is only an accidental necessity arising out of separate and distinct townships in which sister churches exist in sister communion with each other. I think, therefore, that any good and sensible brother might be invited to preside at the Lord's table.

IOTA.

To the Editor of Primitive Church Magazine.

DEAR BROTHER,

YOUR correspondent L. T. asks, "Is it in accordance with the teaching and spirit of the apostolic epistles that a minister who has been supplying the pulpit of a church destitute of a pastor should be invited to preside at the Lord's table, he not being a member of that church?" I do not know the precise nature of the objection which presented itself to the mind of the brother who proposed this inquiry, but I see nothing inconsistent with such an arrangement, provided it be done *with the approval, and by the appointment of the church*. Members of sister churches, *i. e.*, churches of the same faith and order, are welcomed to the table of such churches as occasional communicants, and this practice is not considered lax or unscriptural. Why, then, should it be thought improper for the pastor of another church, about whose communing there would be no difficulty, to preside at the ordinance? Nevertheless the course which

best commends itself to my mind is, that when a church is destitute of a pastor it should appoint one of its own officers, or a private member to break bread. Yours in the truth,

July 9th, 1868. H. D.

Poetry.

LYRICS FOR THE HEART.—"WHO LIVES FOR TRUTH SHALL NEVER DIE."

BY W. POOLE BALFERN.

Who lives for truth shall never die,
But strong as truth shall be;
And he who seeks to live for truth
Must falsehood ever flee:
Who lives for truth shall ever live,
Death cannot touch his life;
The truth he lives his life shall be,
And kill his death and strife.

Who lives for truth, truth will not loose,
For truth will hold her own,
The seeds of joy and victory
For such by truth are sown;
Who fights for truth, truth will defend,
And vanquish hell and sin,
And all who 'neath truth's banner fall
The crown of life shall win.

Page for the Young.

PONTO.

Our dog Ponto is a knowing old fellow. It's as good as a show to watch him sometimes. He has one quality that most of us might seek after with advantage—that is a will to overcome difficulties that scarcely anything can hinder. If Ponto takes it into his head to do anything, he is pretty sure to succeed. What helps his dogship is the faculty of imitation. He is like a monkey in this, only a great deal more sensible than any monkey I ever heard tell of. You never catch him venturing upon unknown danger, or making himself ridiculous, because his human friends and companions choose to step aside from the ways of safety and respectability.

He's as brave as a lion; and, I am sorry to say, a little quarrelsome. But he's only a dog, and doesn't know any better. One thing in his favour: I never knew him to attack a small dog; he has too much self-respect and honour to do so cowardly a thing. But he's always ready for a tussle with any big dog that comes along. Size and strength make no difference with him. As a matter of course, he often gets badly punished for his folly.

One day, a few years ago, Ponto was missing. He had been about, as usual, during the morning, but all at once disappeared. A neighbour told us that he had seen him fighting with the butcher's dogs about noon, and that he was getting the worst of it. I went over to the butcher's during the afternoon, and the butcher's boy confirmed the neighbour's story. Ponto had come over there for a fight, as the boy said, and "got more than he bargained for."

"He'll not try it again very soon, I'm thinking," added the boy, with a malicious pleasure.

"Do you know where he is now?" I asked.

"Home, I suppose. He went off that way, limping," answered the boy.

"Was he much hurt?"

"Considerable, I guess."

I went back home, but no one had seen Ponto, I was beginning to feel anxious about the dog, when he was found in one of the third-story rooms, snugly covered up in bed, with his head on the pillow. On turning down the clothes a sight met our eyes! The sheets were all stained with blood, and the poor dog, hurt and exhausted looked as helpless and pitiful as any being.

I will not tell of all the wounds he had received. There were a great many of them, and some quite severe. "A good lesson for him," we all said. And it proved so, for he was a little more careful after that, how he got into a fight.

A few months before, I had been thrown from a waggon and badly hurt; so much so that I was confined to bed for a week. Ponto was with me at the time of the accident; and on my arrival at home, followed me into the house, and up to the chamber where I was taken. He watched every movement as I was laid in bed, and then sat down, with his eyes on my pale face, regarding me with such looks of pity and interest that I was touched and surprised.

When Ponto's turn came, he remembered the comfortable way in which I had been cared for, and profited by what he had seen. But his mistress, while she pitied the poor animal, did not fancy having her spare bed-room turned into a dog-hospital; and so we removed him to an out-house, and made him as comfortable there as possible.

One cold winter night Ponto was absent from his accustomed place in the hall, where he slept on a mat. The wind was high, and there was a confusion of sounds outside.

"Hark!" said one.

We all listened.

"I thought I heard a knock at the hall-door."

"Only the wind," was replied.

"Yes; there it is again."

We all heard two distinct knocks, given quickly one after the other.

I arose, and going into the hall, went to the front door and opened it. As I did so, Ponto bounded in past me, gave two or three short, glad barks, and then paid his boisterous respects to the family in the sitting-room. I waited a moment, and then stepped out to see who had lifted the knocker, but found no one. Ponto had done it himself, as we had proof enough afterward; for ever since that time he has used the knocker regularly as any two-legged member of the family.

I could tell you stories for a whole evening about Ponto; but these two must answer for the present.

Intelligence.

BAPTIST THEOLOGICAL INSTITUTION, BURY.

ANNUAL MEETING.

The second annual meeting of this institution, which was established two years ago at Chamber Hall, Bury, was held in a tent on the ground adjoining the College, on Wednesday afternoon, June 24th. There was a large and influential attendance of subscribers and friends. After the meeting had been opened with singing and prayer, the Rev. H. Dowson read the following report:—

At the second annual meeting of this institution, which has been sustained by your sympathies and gifts, it becomes our pleasing duty to report our progress, and to acknowledge the hand of the Lord in his mercy towards us and his care over us. The last session closed with ten students; one of these, Mr. Calfa, from Paris, through continued ill health, asked leave to emigrate to the United States, with the hope that the climate might be more favourable for his studies and labours. At the half-yearly meeting of the committee, John Thomas Hagen, from London, having completed the term of his probation, was received on the foundation of the institution; also William Eddison, from Preston; Francis Kraemer, from the German Baptist Church, London; David McClellan, from Bury;

and William Brown Vasey, from Lumb, were received as probationers. These young brethren, having fulfilled the expectations of the committee respecting them, have been accepted for the full term of study. The president reports that the conduct of the students throughout the session has been such as comports with their profession and sacred engagements. Frequently employed during the week in religious services, both in the college and out of it they have maintained a spirit of devotion and consecration to their Master's work so important and absolutely necessary to their future usefulness. It is satisfactory to be able to state that they have been almost constantly engaged in preaching the Word during the Lord's Day, and on several occasions the demands for their services have exceeded the means of supply. The proclamation of the gospel in the open air by the students has been largely attended by those for whom such a service is adapted and designed, and there is reason to hope not without beneficial results. That the young men have not been loiterers, the following return of their public labours will show. During the season the students have preached or delivered addresses 1013 times. The truths taught in the college and preached out of it are distinctive and Calvinistic—the old theology of the Puritan divines. We follow as far as we can the Lord's commission, to preach the gospel to every creature. We have no new system of divine truth to give to our fellow men, for the obvious reason that no new revelation has reached us. We give prominency to the doctrines of substitution and redemption connected with the mystery of the Redeemer's divine person and human work; and the sovereignty and efficiency of the Father's grace in connection with the office, personality, and divinity of the Holy Spirit. We hold the necessity of personal holiness as the result of faith, and implicit obedience to the Lord's commands. We therefore maintain the practice of primitive communion, believing with the majority of the Christian church that Baptism should precede participation in the Lord's Supper; at the same time we inculcate affection and charity for all the Lord's people, believing that they constitute his mystical body, and that we are members one of another. Faithful to these great principles, we rejoice that the institution has become a power for good in the midst of the population of these northern districts; and we desire with humility to lay these our services at the feet of our divine Lord. The health of the students has with slight exceptions been mercifully sustained, and they have been enabled to pursue their studies with diligence and industry. The work done during the year is presented in the President's Report:—

THEOLOGICAL LECTURES.—The Being of God,—the natural perfections of God,—His Justice,—His Immortality,—His grace and mercy,—His names and titles,—Repentance,—the Resurrection of the Body,—Christ surrendering the mediatorial office,—the Consummation of all Things,—the Parables of the Lord and their rule of interpretation,—Adam the Federal Head of Mankind,—the Second Adam. Also a course upon Religious Errors:—the Devil or Satan,—the Future State,—the Visible Kingdom of Christ,—Baptism: its mode and subjects,—the Lord's Supper. These lectures have been taken down by all the students.

ECCLESIASTICAL HISTORY.—Dr. Evans' course:—The History of the Church during the 3rd Century: the External State of the Church,—the Moral State,—Apostates, or the Lapsed,—the Internal State of the Church,—Ministers,—Religious Services,—Penance,—Relics,—Baptism: mode, place, and subjects,—Catechumens,—Lord's Supper,—Controversies,—Anabaptism,—Millenium,—Theological Teachings—Monkery,—Celibacy,—Evangelical Doctrines,—Popery,—Prayers for the Dead,—the Middle State,—Schisms,—Heresies,—Manichæans Novatians,—Sabellians,—Spurious Writings,—Hostilities of the Heathen,—Hierocles,—Philostratus,—Porphyry,—the Alexandrian Church,—Clement,—Origin.

EVIDENCES OF CHRISTIANITY.—Butler's Analogy, Book ii., revealed religion,—Angus's Handbook of the Bible.

SCRIPTURE STUDIES.—Alford's Greek Testament for English Readers, and Bengel Heb. 1 c. to 3rd c., 6th c. and 8th c. to end.

MORAL PHILOSOPHY.—Class book, "Wayland, Book i., Book ii., 6 chapters.

LOGIC.—Whately, Book i.; Fallacies, chap. ii., and Ambiguous Terms.

ENGLISH COMPOSITION AND DISCOURSES.—Each student has read in turn a sermon or exercise, and outlines of sermons.

LANGUAGE AND ELOCUTION.—Readings have been given weekly from the writings of Chalmers, Dr. Brown, and others, to improve the utterance and give correctness of pronunciation. The nice distinctions and peculiarities of English grammar and construction have been attended to.

NATURAL PHILOSOPHY.—Twelve lectures have been delivered by W. Ward, Esq., F.C.S., on Hydrostatics and Mechanics. The students have also attended several lectures on Geology.

History and Geography.—The mornings of Saturday are devotod to both these important branches of study.

The voluntary Latin Class has been conducted by the President, and satisfactory improvement has been made.

The following are the testimonials of the gentlemen who have kindly examined the papers of the different departments of study:—

The Rev. J. Smith, of Bacup wrote: I have read with considerable interest the sermons submitted by the students for examination, and am happy to testify that in my judgment they exhibit a competent knowledge of that gospel which is the one great theme of the Christian ministry; and, as a whole, they evince considerable skill in the presentation and illustration of gospel truth. I believe them to be the kind of sermons calculated to build up and establish healthy scriptural churches, and also add to those churches such as shall be saved. It is no great drawback to say that the sermons are not free from defects—especially from those defects which generally characterise the productions of young beginners, and especially when we remember that the productions of older hands are more or less marred by similar defects.

The Rev. James Webb, of London, wrote: The papers on Wayland's "Moral Science" (the topic being "conscience") were distinguished by varied degrees of merit. A few of them were lacking in clearness, but all of them indicated the existence of thoughtful application on the part of the writers, and some of them possessed superior excellence. Great credit is due to those gentlemen from the Continent, whose acquaintance with English has been comparatively brief.

The Rev. J. Bloomfield, of Bradford, wrote: I have carefully read through the papers of the students on the doctrines of a future state of existence, and of repentance. There is in all of them much that is commendable and encouraging, and in some of them especially a pleasing independence of thought and expression is manifest. Some of them indicate a considerable knowledge of the subjects, and much terseness and power of expression.

The Rev. John Stock, of Devenport wrote, on the papers on logic: The range of examination has been limited, but the subject selected is deeply important. The students have all written with more or less clearness, precision, and force. I would suggest that in future examinations in logic each student be rigidly required, in every instance, to invent illustrations and examples of his own.

Mr. H. Dunckley, editor of the *Manchester Examiner and Times*, wrote: A careful reading of the papers on Ecclesiastical History enables me to speak favourably of all of them, and of some of them in terms of high commendation. The papers severally display a satisfactory acquaintance with the leading facts in the inner history of the church during the period to which they relate, and they lead me to infer considerable intelligence, industry, and successful application.

Of the young men now in the house all request the privileges of the institution for another session, with the exception of Mr. Ibberson, who has received and accepted an invitation from the Baptist Church, Meard's Court, Soho, London, and who enters upon ministerial work at the beginning of July. Mr. Ibberson leaves with the best wishes of the committee, and of the other friends of the institution, for his future prosperity and usefulness. The vacancy thus created has been filled up by the addition of two young men—Henry Briggs Barnoldswick, and John Roebuck Russell, from Providence-street, London, both highly recommended, and giving promise of future usefulness. Mr. Cossey, who is under the care and instruction of the Rev. T. Dawson, of Liverpool, has pursued his studies during the year with diligence and success. He has, in addition to his other studies, been much engaged in the composition of sermons, and has preached with acceptance to many congregations. We have reason to believe that, with the Lord's blessing, he will prove a successful minister of the gospel of Christ. It is expected, from the treasurer's account, that a balance will remain after the expenses of the year have been liquidated; and this is highly satisfactory when it is remembered that hitherto we have received no grants from any public societies or benefactors. Our public collections have, during the year, been numerous, and, according to the means of the people, liberal. Your committee take this opportunity of thanking the pastors and the churches who have allowed the president to advocate the claims of the institution. These appeals have been responded to with a zeal and cordiality which have rendered these manifold labours a pleasure rather than a task. Our financial secretary, the Rev. J. Harvey, has devoted a considerable portion of time and labour to the work of collecting. The absolute necessity of such an agency, in this the early period of the history of the institution, becomes more and more manifest. As we enlarge the sphere of our operation we shall need to enlarge our constituency, and this can only be accomplished by personal application and appeal. Fresh fields of usefulness are opening for us in various parts of the kingdom, and we feel most anxious respecting suitable candidates, young men of right principles, gifts, and grace. For support we trust in God, who will, we believe, as we do his work faithfully and humbly, supply all our need. The county of Lancashire alone is sufficient to absorb all the agency we can command and employ. Openings for the spread of saving truth and for the extension of the denomination present themselves everywhere; and the committee respectfully ask the influential churches of this wealthy and important county whether they ought not to be prepared to give still further aid to an institution, the necessity

of which is obvious, and on which the Head of the Church has been pleased to place the seal of his approval. They are persuaded that it must command recognition and sympathy in proportion as it answers the end for which, under Divine Providence, it has been called into existence. The committee cannot close their report without adverting to the severe affliction with which it has pleased Providence to visit their esteemed friend Dr. Evans, which prevented him from concluding his interesting and exhaustive course of lectures on ecclesiastical history. They still hope that he may be so far restored as to resume the task which he has commenced and executed with pleasure to himself and much advantage to the college. In retiring from their office the committee commend this institution to the care and conduct of wisdom, grace, and power, that in these latter days of the world's history, and amidst so much that is remarkable in the events of Providence, the labourers and the service rendered may not be the wood, hay, and stubble; but the gold, silver, and precious stones, which the last fires cannot destroy. The Rev. Mr. Howe, of Waterbarn, moved that the report be printed and circulated. Mr. J. S. M'Masters, of Manchester, seconded the motion, which was unanimously adopted. The Rev. J. Webb, of London, moved, That the thanks of the friends of this institution be given to the treasurers and secretaries for their services during the past year, and that they be respectfully requested to continue their services for the year ensuing. Mr. John Houghton, of Liverpool, seconded the motion, which was adopted. Mr. Samuel Howorth, one of the treasurers of the institution, read the report of the finances of the institution, from which it appeared that the year was begun with a balance in hand of £18. Since then £870 18s. had been received, making the total income £888. The payments amounted to £789 9s., leaving in hand a balance of £101, which would be augmented by a sum of £40, received since the balance sheet had been made up. Three months of the year yet remained to run, but he entertained a confident hope that at its close he would still hold a balance in hand. On the motion of the Rev. T. Dawson, of Liverpool, seconded by the Rev. Edward Parker, of Farsley, near Leeds, a committee of management was appointed; after which, a vote of thanks having been awarded to several gentlemen who had contributed towards the support of the library of the institution, auditors were appointed, and the business of the meeting was concluded. A sermon was afterwards read by Mr. Wilkinson, one of the students attending the institution. In the evening the annual sermon was preached by the Rev. J. Bloomfield, of Bradford, to a large congregation, from 1 Cor. xv. 58.

STRICT BAPTIST MISSION.

THE seventh annual meeting of this mission was held at Mount Zion Chapel, Chadwell-street, Pentonville, on Wednesday evening, July 1st. Mr. Hazelton presided. After singing, Mr. Crumpton opened the meeting by prayer.

The Chairman, in a brief address, referred to their dissatisfaction with the Baptist Missionary Society, on points of doctrine, church government, and management. This, he regretted to say, had resulted in long-continued inaction on the part of many Strict Baptist churches, and the importance of instrumentality seemed to have been forgotten. Providence had now, however, opened a mission field in connection with their body. With these convictions he had consented to preside—believing that the Strict Baptist Mission was a thoroughly scriptural organisation. A letter was read apologising for the absence of Mr. Dickerson through indisposition, and Mr. Pearson, the secretary, read the report, which contained the following facts:—The mission station at Tulleygaum, hitherto supported by this Mission, has been necessarily relinquished in consequence of the death of Mr. H. P. Cassidy, of Poona, unless other instrumentality can be found for carrying it on; but a new station of a very interesting character has been opened at Colombo, in Ceylon, where a Strict Baptist church has been recently formed. Mr. Andriesz, the missionary here, is of Portugese extraction, and formerly a printer by trade. He understands the Portugese, Singalese, and Tamil languages, and will labour among all three sections of the population. A preaching-room has been taken in a good situation, and he has other stations in and around Colombo. He has already a good Bible class for young men, and a day and Sunday school are in operation for which additional help will be required. Tract distribution will form an important part of his operations. At the station at St. Thomas's Mount, near Madras, Mr. Thomas continues his labours with indefatigable zeal in his four departments of preaching, house visitation, tract distribution, and conversation with enquirers. He meets with much encouragement and little opposition. He has also undertaken a Sunday

school, and it is arranged to open a day school under a native Christian teacher, believing that the religious instruction of the young is one of the best adjuncts to a missionary's work in a heathen land. The report continues as follows: "Thus we have two important stations in India and Ceylon, giving every promise of stability and growth. What the spiritual results may be we know not; but even apart from saving benefit, we regard the gospel as a tree whose leaves are for the healing of the nations, by exercising a healthful moral and social influence, even over those who never experience its spiritual power. For this purpose we attach great importance to the establishment of Christian schools for the young, in which the children of the natives may be brought to see the folly and wickedness of idolatry at a time when impressions are more easily made and permanently retained." The report concludes by referring to the increased support given to the Mission by Strict Baptist churches, from a conviction of the scriptural character of its principles and operations, —stating that with fields of usefulness opening around the present stations, they hope to find ample use for the funds entrusted to their care. Various Sunday schools had contributed the sum of £56 during the year, for which they are specially thanked. Mr. Josiah Briscoe had been unanimously invited by the committee to take the co-secretaryship, which he had consented to do. This appointment was confirmed by the present meeting. The balance sheet was presented by Mr. Cooper, the treasurer. The receipts (including a balance of £76 at last audit) amounted to £223. The total expenditure during the year had been about £90; so that the balance in hand was increased to £133. This had encouraged the committee, and other fields of usefulness would shortly be occupied. Mr. Milner, in moving the adoption of the report and the election of the committee and officers, said that he knew the report was true, and that no gloss had been put upon the facts stated. It was a pleasure to good men to send the gospel to the heathen; and if it exerted merely a moral influence, it was a desirable blessing. He had not been very active in the cause of missions, for reasons hinted at by the chairman. The Strict Baptist Mission had no paid officials, and the missionaries employed he believed to be sound in the faith. He respected the doctrinal sentiments of others, but he liked adherence to principle. It was not for churches or ministers to legislate in the kingdom of Christ, and to supersede his truth was no sign of love to him. With these views they asked with confidence for support. Mr. Palmer seconded the resolution, and spoke on "The expectations which scripture warrants as to the future spread of the gospel in the earth." The resolution was carried unanimously. Mr. Woodard was the next speaker. His subject was—"The means by which the kingdom of Christ is to be extended in the earth." Owing to the lateness of the hour, Mr. Crumpton could not enter upon the subject assigned to him. He said that he was glad to be present, and the more he thought of the Strict Baptist Mission, the more he approved of it. The speaker concluded by moving a vote of thanks to the chairman, which was cordially seconded by Mr. Pearson, and carried unanimously. The benediction was pronounced and the meeting separated.

COLOMBO, CEYLON.

From a recent communication received from the English Strict Baptist Church in Colombo we learn that two persons have been recently admitted upon satisfactory evidence of conversion. One was a youth of eighteen, who was baptised by Mr. James Silva, pastor of the church at Grand Pass, in the Pettah Lake, on April 5th.—Mr. Andriesz, Missionary of the Strict Baptist Mission in England, addressed the audience on the subject of baptism. During the same month the first anniversary of this newly formed mission was held, on which occasion the English and Singalese Churches broke bread unitedly. Mr. James Silva presided on the occasion, and Messrs. Wydeman, Fernando, Andriesz, and Vanleyzel addressed the meeting, which was of a fraternal and interesting character. A collection was made for the Strict Baptist Mission. During the year five members have been admitted by baptism and five by dismission. There are now sixteen members in full communion, who are banded together in love to Christ and to each other for the truth's sake. Their great need is a pastor. Mr. Andriesz acts as missionary in and around Colombo, but they are hoping the Strict Baptist Churches in England will provide them with an English brother who will go in and out among them as undershepherd to their little flock. May the Lord supply their need and increase them a hundredfold.

LAYING THE FOUNDATION STONE OF A NEW SCHOOL AT STANNINGLEY.

The foundation stone of a new Baptist school was laid at Stanningley, on

Saturday afternoon, June 20th. The interesting ceremony was performed by Mr. William Stead, of Rawden, in the presence of a large concourse of persons, including several ministers and prominent members of the denomination from adjacent towns, and also the scholars of the Baptist Sunday schools already existing in Stanningley. The Rev. J. Bloomfield, of Westgate chapel, Bradford, conducted the devotional services; after which, Mr. Stead laid the stone, with the usual formalities, and congratulated the inhabitants on the addition of another building wherein it was designed to promote their children's moral and intellectual good. He understood the school was to be opened on the week-day for the purposes of secular instruction; and it was his earnest prayer that God would bless and sanctify all that they did. The Rev. J. P. Chown, of Sion Chapel, Bradford, then addressed the gathering. He first spoke of the self-denying labours of Mr. Watts, and said that he (Mr. Chown) had watched him long, and the more he knew him the more he loved him. He had been privileged to do in Stanningley what few had been able to do before him. Speaking of the work in hand he said he liked to think of it in connection with those who were to be gathered together there. It was in the young that their anticipations were centered. If they could influence the children they would be blessed, and might look to the future with confidence. If they were only to think of what might be prevented by a building such as that they would feel it to be worth all the effort that might be put forth. It was a blessed thing to cure, but it was better to prevent. Lifeboats were good, but lighthouses were better. They had commenced the erection of a lighthouse that would be a beacon to many souls. But when they thought of the positive good that would spring from it they felt still more thankful. They were opening a fountain that would bless for eternity and time. He also rejoiced in the work because it was no mere sectarian movement. They said grace, mercy, and prosperity be with all them that love Jesus Christ. When they thought of the future they said bring the young together, and train them wisely and thoroughly. He wished most devoutly that peace and prosperity might rest upon them to the end of their work. The proceedings closed with a collection, singing, and prayer. The school is being built from designs by Mr. C. E. Taylor, of Bradford, and is estimated, with the freehold site included, to cost about £700; towards which, £500 have been already obtained. In addition to the general school-room, the dimensions of which will be 15 yards by 10, there will be two class-rooms and kitchen conveniences. At the close of the stone-laying ceremonial the friends adjourned to the town's school-room, where an excellent tea was served. After tea a public meeting was held in the Baptist chapel, presided over by Mr. John Cooke, of Bradford. Addresses were delivered by the chairman, brethren J. Bloomfield and J. Makepeace, Bradford; E. Parker, Farsley; A. Ashworth, Bramley; H. Watts, J. Rhodes, and W. Jowett, Stanningley; and Mr. James Cole, Bradford.

SUFFOLK AND NORFOLK ASSOCIATION OF PARTICULAR STRICT COMMUNION BAPTIST CHURCHES.

This animated and interesting gathering was held on Waldringfield Heath, near Woodbridge, on the second Tuesday and Wednesday in June, consisting of the ministers and messengers of the thirty-four churches now in union, with, we believe, nearly 3000 friends from many quarters. London and its neighbourhood supplying a fair quota. The great tent belonging to the Association was surrounded with other tents for bodily refreshment, and presented in the glorious summer weather a truly pleasant sight.

But more pleasant and comely was the hearty union of the multitude in the praises of God, and in the deep interest manifested during the reading of the letters. That service, with the devotional exercises, and the address of the moderator, occupied nearly four hours. Brother Bland, of Beccles, acted as moderator this year, who is,

we understand, about to relinquish his position as coadjutor with the venerable George Wright. We were glad to find a more hopeful tone pervading most of the letters than last year. A considerably larger number had been baptised, and also more restored to fellowship; while the village stations and schools were generally reported in an active and healthy condition. The afternoon and evening of the first day were occupied by good and faithful sermons from Messrs. Willis, of Ipswich, and Brunt, of Norwich; and as early as six o'clock on Wednesday morning the meetings for prayer commenced, and were continued with much feeling and, we believe, holy fervour, until half-past ten, by which time a vast congregation had assembled. Brother R. Bird, of Rattlesden, read the scriptures and offered prayer, and brother Charles Hill, of Stoke-ash, delivered a truly excellent discourse, rich in gospel truth and experimental godliness, from the words, "Say unto my soul I am thy salvation." After the greater part had sat down at amply-provided tables, and the rest had refreshed themselves pic-nic fashion, the tent was again filled, the curtains rolled up, and the vast congregation spread out far and wide. The afternoon service was opened by brother Hoskin, of Norwich; and brother Sears, of Laxfield, gave a plain, earnest, useful sermon, founded on the ever welcome truth contained in the 14th and 15th verses of the 3rd chapter of St. John's gospel. After this, brother Cooper, the secretary, related some of the incidents of his visit to Germany last autumn, as delegate (in conjunction with brother Collins, of Grundisburgh) from the Association to the Triennial Conference of the German Baptist mission. Then came the parting hymn, and in a short space of time little remained save the barren heath and empty tents; but the memory of those hours and the savour of the truths will not perish. We understood that about £80 were collected, and distributed amongst the poorer churches; the same amount for the Home and Village Mission in Suffolk and the adjoining counties, and a nearly equal sum for the German Mission. "Behold how good and how pleasant it is for brethren to dwell together in unity."

RECEIVED FOR THE BAPTIST TRACT SOCIETY.

		£	s.	d.
By the Treasurer.				
T. Whitaker, Esq., Blackheath	S.	2	2	0
Mr. Cursons for the Tract Society, Salem Mearda Court	S.	2	0	0
Mr. Pearson, London	S.	0	10	0
Mr. M. H. Wilkin, Hampstead	S.	1	1	0
James Mote, Esq., London	S.	1	1	0
Mrs. Wilkin, Hampstead	S.	0	10	6
Mr. William Pope, London	S.	1	1	0
Mr. J. Briscoe, London	S.	1	1	0
Mrs. H. Whitaker, Bacup	S.	1	0	0
Mr. Battram, London	S.	0	10	0
Mr. J. T. Briscoe, London	S.	0	5	0
Mr. J. R. Jones, Merthyr Tydfil	S.	0	10	0
Mr. Samuel Watson, Cononley, Yorkshire	S.	0	8	0
Mrs. Steel, Winchester	S.	0	5	0
Rev. Henry Fuller, Ashampstead	S.	0	5	0
Rev. S. Sykes, Ogden	S.	0	2	6
Madras Auxiliary	S.	1	0	0
By Mr. Whitehead.				
Mirfield.				
Mr. Joseph Brown	S.	0	5	0
Mr. William Brook	S.	0	5	0
Mr. J. Mann	S.	0	5	0
Mr. George Ellis	S.	0	5	0
Mrs. Henry Walker	S.	0	5	0
Two Friends, 2/6 each		0	5	0
Bath.				
George Cox, Esq.,	S.	0	10	0
Mr. C. C. Davis	S.	0	5	0
Mr. A. Huntley	S.	0	5	0
Three Friends, 2/6 each		0	7	6
Warminster.				
Mrs. Farmer	S.	0	5	0
Mr. Elias Baker	S.	0	5	0
Mr. William Hardick	S.	0	5	0
Farsley.				
Rev. E. Parker	S.	0	7	6
Reuben Gaunt, Esq.	S.	0	7	6
Mr. Fairbank Barnes	S.	0	5	0
Mr. Joseph Gaunt	S.	0	5	0
Mr. Joseph Craven	S.	0	5	0
Mr. Jonathan Marshall	S.	0	5	0
Mr. Thomas Hollings	S.	0	5	0
Mr. Daniel Wade	S.	0	5	0
Mr. Reuben Hainsworth	S.	0	5	0
Several Friends		0	19	0
Leeds.				
Mr. W. B. Hindle	S.	0	15	0
William Illingworth, Esq.	S.	0	10	0
Mr. A. Thornton, Hunslet	S.	0	10	0
Mr. William Roberts	S.	0	5	0
Mr. Joseph Webster	S.	0	5	0
Mr. J. T. Wilson	S.	0	5	0
Mr. Joseph Parkin	S.	0	5	0
Mr. Thomas Shaw	S.	0	5	0
Mr. George Rowand	S.	0	5	0
Rev. J. Sergeant, Gildersome	S.	0	5	0
Four Friends, 2/6 each		0	10	0
Dewsbury.				
Mr. Joshua Mitchell	S.	0	10	0
Mr. James Smith	S.	0	5	0
Friend		0	2	6
Chapel Fold.				
Mr. James Ellis	S.	0	5	0
Friends		0	6	6
Westbury Leigh.				
Rev. W. Jeffery	S.	0	5	0
James Harrop, Esq.	S.	0	5	0
Three Friends, 2/6 each		0	7	6
Bristol.				
Messrs. E. S. & A. Robinson	S.	1	1	0